

THE
AMERICAN
SUNDAY SCHOOL MAGAZINE.

DECEMBER, 1824.

MISCELLANY.

THE ARK OF THE COVENANT.

In our last number we gave a view of the Tabernacle in the Wilderness, and of the Tabernacle itself. The cuts on the preceding page represent the Ark of the Covenant and the Brazen Laver.

The Ark of the Covenant, wherein the tables of stone containing the Ten Commandments were deposited by Moses—see Exod. 37:1, after he had received them from the hand of God himself, was made of chittim wood, covered with plates of gold. It was three feet nine inches in length, two feet three inches in breadth, and two feet three inches in height. Upon the top of it, all round the edge, was a beautiful gold rim, or crown, bordering the mercy-seat upon which the cherubim appear. It had also four rims of gold, two on each side, in which the staves, or poles, used to carry it, were placed. In the Ark, also, Aaron's rod that budded—see Numb. 17:6—9, and the pot of manna, Exod. 16:33,34, were laid up to be preserved as memorials of the omnipotence and goodness of God. After the passage of Jordan by the Israelites, headed by the Levites bearing the Ark, Numb. 10:33, Joshua 3:15,16, the Ark continued sometime at Gilgal, whence it was removed to Shiloh, 1 Sam. 4:3,11, from thence the Israelites carried it into battle, where it fell into the hands of the Philistines. In Saul's reign, the Philistines having sent it back, it was placed at Kirjath-jearim, 1 Sam. 7:1, whence David conveyed it to the house of Obed-edom, 2 Sam. 6:10, and afterwards to his palace, called the City of David, on Mount Zion, 2 Sam. 6:12.

From the palace of his father, Solomon removed it into the place called the Holiest of Holies, prepared expressly for it in the gor-

geous temple which he built, wherein it remained till the kings of Judah, giving themselves up to idolatry and wickedness, the priests were obliged to remove the Ark to preserve it from profanation. It was brought back to the sanctuary by the command of good king Josiah, 2 Chron. 35:3, and remained there till Manassah took it away; soon after which Jerusalem fell into the hands of the Babylonians, from which period there is no certain account concerning it, though some think it was carried with other spoils to Babylon, but never returned, as both Jews and Christians agree that there was no Ark of the Covenant in the second temple.

As the Ark was a sacred chest or coffer, the little chests or *cistæ* of the heathens, wherein they locked up their most sacred things for religious uses, appear to have been imitations of the Ark of the Covenant; though some, for what good reason does not distinctly appear, think they refer to Noah's Ark.

A more particular account of the Cherubim, with an engraving, shall be given in a future number.

THE BRAZEN LAVER.

In our general view of the Tabernacle in the Wilderness with the surrounding Court, the reader will observe that nearly in the middle of the Court stands a small sketch of the Brazen Laver, a further representation of which, upon a larger scale, is here given from the most approved authorities. We wish to impress the fact, that as there are very few, if any, paintings or sculptured representations now in being, which furnish the exact form of the sacred utensils employed in the Levitical Rites, or from which accurate plans of the Tabernacle or of Solomon's temple could be obtained, learned and pious men have endeavoured to supply the deficiency by drawing from the descriptions which the Bible contains. These descriptions are found in those parts where Moses relates the instructions which he received from God to prepare the Tabernacle, and every thing belonging thereto, according to the pattern shown to him in the Mount, for which see the last six chapters of the book of Exodus. On this account it is not surprising that different persons understand these ancient scriptural descriptions differently; for though the descriptions are plain and explicit as to the use of the things described, they admit of variations in the form of the different utensils. Thus the Brazen Laver, though universally admitted to have been placed in the centre of the Court of the Tabernacle, opposite to the door of the Sanctuary, and to have consisted of a large brass reservoir or basin of water which was drawn out of it by cocks, for washing the hands and feet of the officiating priests, and also for cleansing the entrails and legs of the sacrifices; is by some persons supposed to have resembled the above representation. In Exodus 38:8, we learn that the foot of the Brazen Laver was formed out of the *looking-glasses* of the women that assembled at the

door of the Tabernacle, which those pious females had offered for the service of the sanctuary, in the same way that we are told that (Exodus 35:29,) "every man and woman whose heart made them willing," brought a willing offering unto the Lord. Our readers should be here informed, that *glass*, if not entirely a modern invention, has been generally employed for domestic purposes only since a comparatively recent period; the brass mirrors therefore, here spoken of, like those of iron, tin and silver used by the Romans, Grecians, and other Pagan nations, were polished plates of those different metals, and by no means inadequate for every necessary purpose, though certainly not equal to the modern *looking-glasses* properly so called. In this instance there appears a remarkable coincidence between sacred and profane history, which is worthy of observation, but the most important inferences to be drawn from the Mosaical account are, the direct relation which the particulars of that account bear to the doctrine of redemption, and the Gospel of truth and grace, which came by Jesus Christ; and the singular and unanimous willingness here shown even by the hard-hearted and stiff-necked Jews to sacrifice every thing, however pleasing or valuable for the service and honour of God.

THE LOCAL SYSTEM.

No. 1.

A writer in the "Sunday School Teacher's Magazine," (lately published in New-York by Messrs. Wilder and Campbell, but now united with this publication,) has commenced in that work a series of papers, entitled "An inquiry into the subject of Dr. Chalmers' Christian and Civic Economy of Large Towns, as applied to the existing state of society in the United States of America."* This writer observes that Dr. Chalmers' excellent papers on the *Local System* "are replete both with good sense and feeling, and the practical use that has been made of them at home; and the many efforts to render them subservient to the benign purposes of benevolence on this side the Atlantic, speak an encomium in their behalf, highly recommending the system they advance to the observation and experience of the wise and good; and to attempt to throw any obstacle in the way of the progress of the supposed usefulness of a plan so well defined, and so highly approved, might be deemed an invidious, as well as an ineffectual effort. Yet it may be remarked, that the animated zeal of the Christian philanthropist too often urges him, with an indiscreet avidity to embrace such plans of benevolence as present the spe-

* We have taken the liberty of substituting "*The Local System*" as the title of these papers, in preference to that used by the Author, "*An inquiry*," &c. as being more convenient. The term "*localities*," or "*Local System*," implies assuming a small district of a populous town or city, for the purpose of benevolent intercourse with its inhabitants.

cious promises of doing an *abundance of good*; at the same time neglecting the homely maxim of 'slow and sure.' Much reflection on, and a partial experiment of these excellent plans, will enable me to render some little justice to so difficult a topic, and upon which much has been well said. But after all, the best answer to inquiries on such important subjects is experimental knowledge and practical results."

Towards the close of this article, the writer mentions several unsuccessful attempts to apply the plan of Dr. Chalmers to benevolent purposes in New-York. We have had an opportunity of observing the progress of these efforts, and regret to add our testimony, that the results by no means answered the expectations of those who engaged in the enterprise. Some good, however, was certainly accomplished, and we believe it would be quite easy to show the causes of the general failure; but for the present we shall allow this writer, (whom we hope now to number among our correspondents) to continue his "inquiries," barely premising that we deem the subject to be one of great importance to Sunday school teachers.

No. II.

First efforts, under whatever circumstances, are not only often feeble, but misjudged. If genius has its first steps, and nature its infancy and manhood, then the early displays of a benevolent heart may not reasonably be expected to equal its maturer efforts, when reason guides the sympathies and directs in the *art of doing good*; for the want of a knowledge how to do good may enfeeble our first attempts, or even be productive of evil, rather than good. Yet disappointment of expected success should not urge the philanthropist to abandon his kindly devised plans, without *repeated experiments*. The perceptions of the heart are ever before those of the judgment: we are at first disposed to do good without the understanding to effect it. Large and extensive charities have been wasted from misjudged views of the efficiency of the benevolent plans adopted; and it may be doubted whether the many magnificent systems of doing good that have obtained among the virtuous and charitable, are not the source of many greater evils than those they have contemplated to suppress. Much injury is ignorantly done by private charity; and the well-meant benefactions of rich and elevated individuals, are known, not unfrequently, to cherish idleness, prodigality and vice, in those to whom they might have rendered themselves doubly useful by a more sparing benevolence, that would have taught the recipients of their bounty economy, industry and virtue. Those then who are disposed to do good, and to alleviate the afflictions of suffering humanity most effectually, will more likely obtain their end, by contributing to some already established

charity, or by the aid of friendly counsels, devise more prudent and useful plans, than such as their unaided judgment or misguided feelings may lead even the righteous and merciful to form, to the injury, rather than the benefit of their fellow-men. The maxim of the wise preacher may here be well applied: "Without counsel purposes are defeated, but in the multitude of counsellors they are established." Yet let the benevolent do all they can; but let them do it with carefulness and circumspection, and with counsel from the lips of the prudent; and though their hope may be deferred, let not disappointment embarrass or discourage them in their virtuous endeavours. Though at first there be little evidence of the usefulness of their charitable exertions; yet what their hand findeth to do let them "do it with all their might;" for on the happy efforts of a single individual may depend the developement of some magnificent scheme—some heaven-like plan, such as a Bible Society or Sunday school, that may yet pour a flood of love and mercy to bless a miserable world, and "make glad the city of our God," and the hands of one alone may lay the corner stone of a glorious edifice that may yet adorn the face of the whole earth.

The hints of Dr. Chalmers have been much improved upon by the practical exertions of many, since his own personal example has been followed by pastors and officers of churches, individual laymen and societies. To Sunday schools the plan has been of extensive usefulness; and although many plans, apparently well devised and matured, have been given up without any ostensible efforts, and the good that has been effected by the establishment of "Localities" has been done but in fragments, yet we are disposed to look forward (and we trust not in vain) with the pleasing hope that the Local System of Dr. Chalmers will prove to be in connexion with the God-like charities of the age—a part of that all-wise plan which is to be the means of furthering the cause of the Redeemer among men, and of extending the knowledge of the only living and true God over the face of the whole habitable earth, till all confess that "Jesus is Lord, to the glory of God the father." It may be well considered as bidding fair to establish a guardianship over all *other* charities; enlisting the *personal exertions* of Christians, more valuable than *their treasures*; and undoubtedly will prove more extensively conducive to vital godliness; urging the disciple of Christ to abound in "labours of faith and love." It is evident how much it will ever tend to promote "the fellowship and communion of saints;" restoring and establishing the ancient and apostolic character of the church included in the beautiful terms of "the *household of faith*;" and will necessarily promote a familiar and lovely acquaintance between the pastors, officers and people of the flock of Christ; and extend in useful intercourse not only with the church members, but all those in their families or neighbourhood, who are yet uninfluenced by religion, and will open the way for "ministering to them which shall be heirs of salvation." In regard to its general influence upon society, it will be readily perceived

by the reflecting mind, how far such a guardianship and vigilance will tend to defend the poor and needy; how much they will be benefited by becoming acquainted with one another; what a bond of union and friendly sympathy it will prove in a neighbourhood. It will temper the proud and lordly spirit of the high and worldly minded, they may be induced to mingle their sympathies with their poor neighbours, and be persuaded by the pious almoners of mercy to do good jointly rather than alone, bringing into useful and harmonious operation a principle of association, that binds them together with "the cords of love and the bands of a man." Such may yet be the beautiful effects of the "local system," whose early pretensions may now be deemed *visionary*, but like many other plans of sacred charity that have blest our world, the hopes and prayers of its projectors will be answered, and time will unveil them as realities. But however wise this excellent project may be, let caution mark the application of the judicious hints under consideration; indiscretion in the application may defeat intended good, and the system incur the blame rather than those who have injudiciously attempted its practice, in the same manner as had led to success under a different combination of circumstances. The following incidents may be considered as exemplifying the truth of this position: Some years previous to the exposure of Dr. Chalmers' plan, an association of gentlemen in this city, with the benevolent view of expending a small charitable fund to the best advantage, selected a neglected district to search for the proper objects of their care, and embracing under their protection a number of families whom they found poor and friendless. They began to visit and distribute as circumstances seemed to require, and continued their visitations during the summer months without granting the usual pecuniary aid; but in winter again renewed their bounty; many interesting and affecting facts were disclosed during their frequent visits, and among others, that of instructing into the kingdom of the gospel "a young Lydia," whose heart the Lord had opened to believe the good word of life they had brought.

There were golden opportunities of doing good as they went about in their field of labour, "administering a cordial to the hurt mind," and "plucking out a rooted sorrow," through the application of the divine doctrines of the cross, and directing to the physician of souls; these went hand in hand with the more ostensible efforts of their disinterested benevolence, healing the sick, and feeding and clothing the hungry and naked. But instances of humble penitence and godly sorrow, were not to be expected to be multiplied within their narrow bounds; the majority were careless and inattentive to their eternal concerns, "proud, boastful and haters of that which is good." The visitors emboldening their efforts to reprove as well as counsel, the objects of their care became indifferent, and the gentlemen wearied in their many thankless attempts to promote their moral and religious good, all at once declined from their benevolent projects. This association of gentlemen had no defined ob-

ject in their visits other than to relieve the distresses of the indigent: of course they came strongly recommended to their favour—yet how unexpected the result—had such an attempt been made by the same means, and in *the same way*, in the community to which Dr. Chalmers' addresses and essays were directed, it would doubtless have been crowned with the utmost success, and such a friendship or acquaintanceship would have been cemented between the philanthropists and their pensioners that would have offered every facility for meliorating their moral condition, and winning them to the better influences of the gospel of peace. Here the main objection to the application of the local system to the American state of society suggests itself—“that it seems to organize an inquisitorial inspection of the poor which *they* will deem obtrusive;” and this is not only presumptive, but it may be reasonably inferred from the unsuccessful issue of the attempts made by the pauperism society, and the yet stronger instance above narrated; to which additional confidence is given, by the unvaried success that has attended every effort of the kind made by the Sunday school committees, who have as a preliminary step gained the good will and confidence of the parents through their benevolent exertions in behalf of their children, than which there is no surer avenue even to the most insensible and depraved hearts.

S.

CORPORAL PUNISHMENT.

Is it proper to inflict corporal punishment upon a Sunday school child under any circumstances?

The above question came before the Association of Male Sunday School Teachers of Philadelphia for discussion at their late meeting. We were not able to be present, but a friend has kindly furnished us with the following sketch of the debate.

The opener deprecated the idea of making corporal punishment a measure of common application. It was improper to adopt any uniform discipline until the subjects of discipline themselves were uniform. One of his offending pupils might receive affectionate admonition with corresponding affection, another would reject it with contempt: But he contemplated the scholar's reformation, and to this end would make his choice of the means most likely to accomplish it, among which means is corporal punishment. But he would do nothing until he had learned at least something of the pupil's general disposition, and his frame of mind at the particular time. But, (the speaker observed) it will be said, I beg the question, when I remark that among the means I possess, is corporal punishment. I reply that no one will object to a parent's making use of the rod. Among parents it has been a practice of long standing and unquestionable utility. At least as far back as Solomon's time, we find traces of the usage. And in the book written by him, which we have all read, he says expressly—“Withhold not correc-

tion from the child : for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." Prov. 23. If this be the duty of parents the point is settled. For what does a parent when he sends his child to school ? He transfers his duty of instructing the child to the teacher, and with the duty, of course the means, among which, as has been shown, is corporal punishment.* A surgeon has a patient with a broken limb. He first examines the extent of the injury before he attempts its cure. If he finds the injury trifling, lenient treatment will restore it. But if the fracture be so complete as to threaten mortification, the patient must lose his limb. I would not consent to be blistered for an every day cold ; but to allay a malignant fever I would. In the moral as well as in the medical world, every disease requires its appropriate remedy. I think there is no hazard in saying, some circumstances do justify the application of the rod. The only difficulty lies in determining *when* it should be applied. Most moral as well as physical diseases, are complex and intricate, and he must be something more than an apprentice in either science who does his business well.

A teacher replied, that there might be extreme cases, in which the application of the rod would be useful. But in most cases, it had the effect of brutalizing their minds, and rendering them insensible to shame. He had found, during a considerable experience, that affectionate measures possessed an almost uniform kindly influence in reclaiming and softening the most vicious. It had been made a rule from the commencement of the school in which he taught, to prohibit corporal punishment. This rule instead of being injudicious was productive of the most salutary effects. He thought temporary suspension, (of which the teacher should apprise the parents) attended with private visits, would seldom fail of eliciting contrition from the offender. The gentleman believed the parent's rod did not possess its wonted efficacy in a teacher's hand.

Another teacher thought the location of the school, (in other words the grade of the scholar's improvement) should have its weight in determining the treatment to be inflicted. Boys in the centre of the city had frequently completed a course of discipline at home, which was *commenced* with others only when they entered the school.

Another member concurred in the last sentiment, and illustrated it by stating some facts connected with a coloured school under his care, showing that nothing but corporal punishment had been attended with marked success ;—he thought, however, that great caution should govern its administration, and recommended the previous trial, in all cases, of affectionate remonstrance. He also

* This holds true but in few cases. Usually parents do *not* transfer their authority to Sunday school teachers, at least so far as relates to the infliction of corporal punishment ; and we are happy to say that in very few schools is the rod used. *Ed.*

hinted that some objections might be mentioned which he had not heard, but the evening being far spent, he did not think proper to proceed to their specification.

Several teachers mentioned facts illustrative of their opinion, that such punishment, inflicted with a careful solicitude for the reformation of the culprit, was certainly proper.

It was observed by another, that though he deemed the practice a correct one, and one that was fully recognized in the proverb of Solomon, quoted by the opener of the debate, still he thought if teachers would, at the outset, adopt and explain specific rules for their government, (a point which he feared was too much neglected) and show a dignified inflexibility in their maintenance, no doubt existed in his mind, but that good order would soon become almost universal and habitual.

Another teacher expressed his opinion in testifying to the utility of the affirmative of the question. But teachers should be watchful to exclude every thing like the gratification of wounded feelings. Their manner should convince the culprit that his own welfare was sought. And it was proper to observe that teachers should not think to measure the punishment as the precise *quantum* merited by the crime. It was *public justice* the teacher administered, the design of which was to instruct not only the individual, but the school.

DUTIES OF SUNDAY SCHOOL TEACHERS.

A teacher should become acquainted with the individual characters of his pupils. This will appear indispensable when we consider the variety of dispositions and talents, which exist, as well among children as among adults, and the different kind of management that is necessary, in order to make himself equally profitable to all. An explanation that is perfectly understood by one, will appear dark and unintelligible to another. While one is affected by persuasions and promises, another must be treated with severe discipline. Exercise severity towards one, and you only wound his feelings, and thus perhaps close the only avenue by which you might gain an entrance to his heart. Another can only be urged on by spurs and threats to that attention to his duties which his improvement demands. One is possessed of a natural loveliness of character, which gives you the perfect control of his feelings. Another is sullen and refractory, and will call into exercise all your patience and forbearance. But by a proper discrimination of their characters, you may learn to use, to the best advantage, the mildness of the one, and to bring under the more sober influence of judgment and reason, the waywardness of the other.

One thing the teacher should guard against with peculiar vigilance. The importance that is often attached to the mere recitation of a lesson in the Scriptures, and the encomiums and rewards which they receive for doing well, not unfrequently beget a spirit of self-

sufficiency, and a disposition to be satisfied with the mere knowledge of the Bible, without any saving application of its truths. They should be taught, that knowledge, without the grace of God, will only increase in an appalling ratio, the sufferings of the bottomless pit. The inefficiency of the external duties of religion, in themselves considered, the necessity of repentance for sin, of faith in the Lord Jesus Christ, and of an entire change of heart, should be urged upon their immediate attention; and, after a teacher has done all this for his pupils, he must present their case before the mercy-seat. Every Christian will acknowledge the duty of prayer. But it is to be feared, that many teachers in Sabbath schools, either altogether neglect, or very rarely, and very coldly perform the duty of praying for the children entrusted to their care. Suppose you have spent years in instructing a class—suppose you have carried them from Genesis to Revelations, and have illustrated and enforced every important truth in the Bible,—after all this, you have not prepared one soul for the kingdom of heaven. If the blessing of God is withheld, not one of your pupils has taken a step in the Christian's course, nor are any of them, in any degree, better prepared for the exchange of worlds. It is absurd to ascribe any intrinsic efficacy to the use of means. That a man *knows* his duty well, if he has not performed it, will be a miserable plea to make at the judgment seat. As we have before seen, he may have a head well taught, and at the same time a heart desperately wicked. Hence the necessity that this knowledge should be sanctified by the grace of God. And the usual medium through which God bestows his grace, is, the prayers of his saints. Let teachers then engage more earnestly in this indispensable duty. Let them *act* with more energy, and *pray* with more fervency and humility. Let them feel more confidence in the use of means, but let them leave the event in the hands of him who can give efficiency to the weakest efforts, and “turn the hearts of men even as the rivers of water are turned.”—*S. S. Visitant.*

“THE NEW MONTHLY CONCERT.”

To the Editor of the American Sunday School Magazine.

SIR,—The Christian Spectator for November contains some animadversions on the Sabbath School Monthly Concert, recently commenced in various parts of the United States, which, considering the highly respectable character of that religious journal, and that the author of the communication alluded to, calls himself “*A Sabbath School Teacher,*” greatly surprise us. And although we have no apprehension that the article in question will carry conviction on the side of the writer, yet we are disposed to offer a brief reply.

He tells us, he finds from the August and September numbers of the American Sunday School Magazine, “that the proposal origi-

nated in a meeting of Male Teachers in Philadelphia; or rather in a 'hint on the subject from a Vice-President of the American Sunday School Union.' " The idea of a Sabbath School Concert was laid before the public in the Utica Sabbath School Visitant and several religious newspapers before the Association in Philadelphia was formed; and the "hint of a Vice-President" alluded to, can only be understood to mean, that, as a Sabbath School Concert was to be established, he desired the managers of the American Sunday School Union would *recommend* it and fix the *time*, for its celebration. The November number of the Utica Sabbath School Visitant says: "For more than three years has the Second Monday evening in each month been devoted by the 'Utica Union' to this object." Similar monthly or weekly meetings have been held by conductors of Sunday schools in various places, and in some of them during more than eight years. Of the advantages of such meetings we hope "*A Sabbath School Teacher*" is not practically ignorant. It was not from the 'Philadelphia Teachers,' nor 'a Vice-President,' nor the 'Utica Union' only, that the "hint" came: thousands of teachers had kneeled in different states and assemblies, bearing their sacred charge upon their hearts to the mercy-seat, and the 'hint' was a mere echo of the voice of prayer, which had ascended from a thousand Sabbath schools. We might remark also, (for "*A Sabbath School Teacher*" appears to be unacquainted with the fact) that to avoid taking an unadvised step in the business, the opinions of brethren in different parts of the country were industriously sought, both by letters and through the Sunday School Magazine, to which concurrent sentiments were responded from almost every quarter. A number of the most respectable journals of the day approved, and solicited the measure.

From what we have said, we think it appears obvious that the insinuation of "*A Sabbath School Teacher*," charging upon the managers of the Union an indifference to the importance of other branches of Christian enterprize; and upon the Philadelphia Teachers, and the Vice-President, an indiscreet zeal, is extremely unbecoming, and manifests a cold indifference to the success of Sabbath schools, such as we are not accustomed to meet with in the *real* friends of *missions*. The managers of the Union in this business have, in our opinion, given the best possible proof of their continued devotion to the welfare of their important trust, and we hope they will not withhold their "formal and imposing recommendation" from any measure which may promote love, harmony, and *concert* among Sabbath school teachers, or advance the cause of Christ.

The truth is, the Concert has long since been virtually in existence, and the "Male Teachers," &c. feeling the force of the idea which the New-Haven writer has since suggested, that they should be faithful to the "particular division of the grand army of the Prince of Peace" to which they belonged; feeling its force, we say, they thought it expedient, that instead of going in small and scattered subdivisions, they should go in one regular body to present

their necessities, and report their successes to "the king." They have not yet regretted the step. They find that more harmony prevails among the officers; some who supposed their own companies were bearing the whole fatigue, now find an army in the field, engaged against they common enemy. They also find their views enlarged beyond their own narrow circle, and see the whole host that encompasses the enemy round about; and the enemy has never before beheld such a display of strength, and zeal, and devotion.

His reasoning on the subject amounts to this: that although the object is without doubt "deeply interesting, and widely extended," still it should not be attended with special prayer, because, by and by, it may happen that the "*Jews' Societies*," and the "*Seamen's Societies*," and many others, some of which are not yet perhaps in existence, may deem it highly expedient to have concerts of prayer also. Let them have their monthly concerts, we make no objection; indeed, we should be happy if each of the objects which he mentions had that deep hold of the minds and hearts of Christians which they deserve, and which would inspire us with more fervent prayer, and more efficient exertions for their success. But because the Christian public are not awake to the immortal interests of the millions of *Seamen*, for instance, shall they be forbid to pray in concert for those objects to which their attention has in some measure been awakened?—Every Christian heart will reply, "No." But it is said the *Monthly Concert* "has embraced not simply missions, but *all* the interest of Christ's kingdom, and all the means of its advancement," "wherever it has been the happiness" of "A Sunday School Teacher" "to be present." He must have been highly favoured indeed: for we have attended the *monthly concert* in many places, in villages, in towns, in cities, and in *sea-ports* too, but very rarely have we heard the *Sailors'* cause made the object of prayer, and some of the other objects which he mentions, have not been so much as once named. His only "objection to the proposed monthly concert is the very obvious one, that it will do away the interest of the one already established." This is really childish—he might as well object to having family worship on week-days, lest it should lessen the interest and sacredness of family worship on the Sabbath, and so make a commutation for seven days worship, and perform the whole in one, lest the frequency of prayer should "do away" its "interest." David, and Daniel, and Paul thought not so. We agree with "A Sabbath School Teacher" that "the existing monthly concert is a most interesting and sacred institution." We delight to mingle with our brethren of *all* names who celebrate this day; we delight to hear of the progress of the Gospel, and to unite our hearts with the thousands, in our own, and other lands, in the "simple prayer," "thy kingdom come." "A Sabbath School Teacher" can possess but little confidence in the foundation upon which this institution rests, if he really supposes its permanency can be endangered by the establishment of the *Sabbath School Concert*. We profess to be as much attached to the *old Monthly Con-*

cert as himself, and should the "new *Monthly Concert*" have that unfavourable influence on the cause of Christ's kingdom, which he so deeply deplores, we shall not regret, with him, that "a measure of so much importance," "should have been adopted without due consideration and sufficiently extensive views," but that those whose views were so extensive, and whose consideration was so deliberate as to conceive the design and employ proper means for its accomplishment, should find "Sabbath School Teachers" so heartlessly engaged in their work as to be unwilling to give twelve hours in twelve months to pray *in concert* for the blessing of God on the millions who are interested in the success of these institutions.

H.

For the American Sunday School Magazine.

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From January, 1825, to the end of the world,

A vast number of active young men and women of "a right spirit," who are not afraid of work;—sober, watchful, diligent, and persevering—"not slothful in business, but fervent in spirit." In character, *meek, patient, and humble*, "studying to show themselves approved unto God,"—"such as need not be ashamed of their work,"—"apt to teach,"—in meekness *instructing the blind and ignorant*, till they, through repentance, shall acknowledge the *truth*. No idlers—no sluggards—none that "putting their hand to the plough will look back," but such as will find it "meat and drink to do their Master's will." Plenty of work!—*Powerful enemies to subdue—great opposition and difficulties to encounter—sin and its attendant wretchedness gaining ground daily with alarming strides—THOUSANDS OF CHILDREN IN THE SUNDAY SCHOOLS perishing for lack of wisdom*, many eager to hear and learn the words of eternal life—in some places fifty or sixty collected together, and *none to teach them!*—Hark!—The groans of deep distress from the wretched abodes of poverty and want.—See pale sickness stretched languishing on the humble couch of miserable straw.—See the death-struck sinner—alarmed at the approach of the king of terrors—with palid countenance he stretches his nerveless arm, and calls for the soft hand of humanity and *Christian love* to wipe off the tear of anguish, and point to the realms of endless life and bliss. From your lethargy, ye lazy Christians, arouse! and come to your work. Let none say, "I pray thee have me excused; I *cannot* come." Such as thus plead, let them call to mind their divine *instructions*—"To do good and to communicate *forget not*;" "for with such *sacrifices* God is *well pleased*." Such as cannot give, may lend—their time—their money—or their talents of wisdom; and they shall be repaid, receiving four fold, "good measure meted unto them, pressed down,

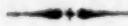
and running over." If not a talent of gold, give a talent of silver; or, as the poor widow, bestow thy two mites into the treasury of the Lord. Something *must* be done—the foundation is laid on "the precious corner stone," and the building must be raised—for the *master calls*, crying, "Do thy work *quickly*, for the *NIGHT COMETH!*"—Come ye who would make an offering to the Lord, and sacrifice present comforts for future blessings and eternal good—"enduring the *Cross* and despising the shame, for the joy set before you."—Leave all and follow *us*—now is the *accepted* time. Our Prince goeth to a far country, and says, "occupy till I come." Hark! He speaks to thee from heaven—"has no man hired thee?"—Enter into my vineyard—ye that "are ready to halt"—"of *little* faith"—"doubting"—it is the *ELEVENTH HOUR*—"forget the things that are behind," and press forward; for it is "a *high calling*," and the reward is *sure*; for it is of *grace* and mercy bestowed—"He will give thee thy *wages*"—"An *inheritance*"—"a *kingdom*"—"a *crown*!"—Peace and joy "in this present evil life," "and in the *world to come LIFE EVERLASTING.*"—And this commendation before his Father's face and the angels—"Well done, good and *faithful servant*, enter thou into the *joy of thy Lord.*" Such are the terms—for further particulars inquire within your own hearts, and knock at the door of *Conscience*, and for *engagement*, apply "at the *House of Bread in Jerusalem*"—or in the highways and hedges—to the *shed of the widow and fatherless*—to the house of poverty and *ignorance*. *No time to be lost.*—WE work for *ETERNITY*!

"FAITH—HOPE"
and
"CHARITY."

 **N. B.** Application may also be made to any of the directors of the "*American Sunday School Union*," or at several thousand of *Sunday schools* throughout the cities, towns, and villages of the *United States of America*, or if a preference is given to foreign parts, any of the numerous *missionary stations* throughout the *world*—and in most parts of *England, Wales, Ireland, France, Holland*, and in the ancient city of *Jerusalem*!

F.—H. & C.*

December, 1824.



IMPROVEMENT IN SUNDAY SCHOOLS.

PLAN FOR PROMOTING AN INTERCOURSE WITH THE FAMILIES CONNECTED WITH THE SCHOOL.

"It is a well known fact, that the common mind estimates the *value* of a thing by the *trouble* exercised in obtaining it, and it rises in worth according to the *difficulties* overcome in order to possess it—thus very *trifles* rise in

* Our correspondent informs us that an article similar to the above appeared some years ago in a foreign publication. *Ed.*

estimation when *great exertions* are made to obtain them. Let, then, the conductors of Sunday schools be reminded to make the *least* of their affairs a matter of *importance*." (*Debates of the Association of S. S. Teachers, N. Y.*)

NOTE.—"Carelessness about *pennies* loses the *pounds*," is the spirit of an old maxim, as salutary as true—it is of general application, and we wish that we could observe more universally its practical influence among all those who profess to guard the best interests of the youth of our land, their moral and religious instruction. Experience has taught us that for want of a nicer observance of juvenile traits, and a more careful attention to *little things*, as connected with the business of training and nurturing the mind, many embarrassments occur that otherwise would not have arisen, and obstacles are thrown in the way not easily removeable. It is therefore gratifying to observe remarks of such a tenor as the above, from the teachers of our Sunday schools at their monthly debates, on Sunday school subjects; and it is pleasing to notice the practical influence of such sentiments prevailing among the several schools in our city and elsewhere, evidence of which we have in the number of little *printed* notices and cards that have been some time on our files, claiming our attention. On looking over them we are gratified to find them of various and important character.—Some for "*Sunday school* prayer meetings for *parents*," for "*Instruction* meetings for *children*," and others for Library meetings, and societies instituted among the *elder* boys of Sunday school classes, dismissions, and letters of admission, &c. special certificates for reward Bibles and other books, cards of address designating the location of the school, certificates of membership for juvenile societies for sending the Gospel to the Heathen, cards of rules, scriptural mottos as tickets of merit, addresses on the new year, and memorials of departed scholars. So minute and careful an attention to the concerns of their schools, will, we feel assured, amply repay the pains and expense of managers and teachers; it will doubtless better promote a friendly intercourse with the parents of their scholars, and cannot but impress the minds of the children and parents with the importance of those subjects that teachers urge on their notice; and must tend greatly to convince them of the pureness and *sincerity* of their intentions in so doing, and must of course bring a great accession of personal influence into their hands. We subjoin a few of the specimens alluded to, and hope that it will give currency to plans so strikingly useful.

~~~~~(1.)~~~~~  
New-York, May, 1824.

You and your family are respectfully invited to attend a Sunday S. Prayer Meeting on Tuesday evening next, at the Lecture Room of — church.

E. T. P. Sup.

~~~~~(2.)~~~~~  
New-York, March, 1824.

A meeting of the Youth's Library Society of S. S. No. — will be held at the house of —, on Monday afternoon, 3d April.

By order of the President,
— Secretary.

(3.)

"The fear of the Lord is the beginning of wisdom."

UNION SUNDAY SCHOOL.

(No. —.)

Kept at — William street.

(4.)

SABBATH SCHOOL MEETING.

You are invited to meet your class on Sabbath evening Oct. 29, at the house of A. B. your teacher, No. — street.

"TAKE FAST HOLD OF INSTRUCTION."

Proverbs 14—13.

(5.)

Seal.

(S. School)
(No. —)

New-York, May 13, 1824.

This is to certify that William H. has attended our Sunday school for — years, has conducted himself well, and is hereby honourably dismissed, on account of change of residence. That God may bless him, and make him good and happy, is the prayer of his affectionate friend and teacher,

N. M. Secretary.

A. B. Superintendent.

(6.)



"I love them that love me, and those that seek me early shall find me."—*Proverbs, viii. 17.*

DEAR —,

ALL the peace and comfort we wish you for this year, and every other year you may live, cannot be told on this little paper, but we tell you all our prayers and wishes this *New Year* in three short words, "God bless you." Yet we may pray and wish in vain, for unless you turn from every evil way, you will not be happy, for our God saith, "there is no peace for the wicked." Therefore, as this *New Year Holiday* reminds you that another year is gone, we would remind you that *another year* has come. May you, with the help of our Heavenly Father become a *new boy*. We have warned, and taught, and prayed for you, and now, as your faithful and loving teachers, recommend that

In books, or work, or healthful play,
Your early years be past,
That you may give for every day
Some good account at last.

Peace and the blessing of God be with you,—in behalf of the teachers of — Sunday School.

A. B. Superintendent.

Several of these cards and papers have neat and appropriate devices, rendering them still more influential and attractive with the scholars. The advantage and importance of these plans are well understood by those who are *practically* acquainted with Sunday schools. We have, therefore, deemed it useful to be minute in this notice we have taken of them, and in the specimens displayed.

For the American Sunday School Magazine.

REFLECTIONS ON THE CLOSE OF THE YEAR.

The lapse of time and rivers are the same,
Both speed their journey with a restless stream;
The silent pace with which they steal away,
No wealth can bribe, no prayers persuade to stay.

COWPER.

Take creation's round and it affords no allusion more apt than the passing stream is of the *transit of time*. The whole range of things visible presents no stronger analogy, nor more striking similitude of its *irremovable* march!—Once past, it is gone *forever*.—Is the garden beautiful with flowers, the forest with foliage, and the fields adorned with their golden grain and fruits, and beneath the withering touch of December frost do they lose their fragrance and their beauty?—the reviving breath of *Spring* presents a new creation; the same fields and gardens delight our senses as before—they return—and return the same—with plenary enjoyment crowning the scene, while memory surveying the past goodness of Providence, gives a new string to the harp of gratitude. We may have watched the scion till it has grown to be a tree, may have bent its richly loaded boughs, and have seen it crown the year with gladness again and again—but, the moss has gathered on its aged trunk, and its limbs crackle with the winds of winter; but, is it gone forever? Ere it crumbles away, its ripened seed springs from the bosom of the earth that nourished it, producing a plant rivalling the former in beauty, and circling seasons perpetuate a growth, the same in all its excellences. Does the moon in the majesty of her walk among the stars, night after night, with rapid changing phases wane in her brightness, till she no longer lights up the sky?—yet she returns in her cycle, to gladden the cheerless gloom of night. So seed time and harvest, winter and summer, night and day, revolve in one continuous round. But when shall we see the river *returning* to its source?—so rolls the stream of *time* till *lost in ETERNITY*!

“Alike irrevocable both when past,—
And a wide ocean swallows both at last.”

Arising from the circumstance of climate, the seasons in our high latitude bear with them many a pointed moral to the heart; and the extended page of nature, if read aright, presents mottos of wisdom well adapted to correct the froward heart of man, and to direct his devious way. The month of *December* is emphatically the

season of *reflection*—it is the *tomb* of the year, where reasonable man should cherish the reminiscence of the past. The seasons have revolved, they have commenced anew, and now the calendar is closed, and, before a new notch is graven on the score, it well becomes the child of mortality—“of immortal hopes,” reflecting on the past, to grow sober, wise, discreet;—is he a *Christian*?—in the school of Christ, he has learnt to “*redeem* the time,” for the Father of mercies has taught him, that “the days are evil” as they “are few,”—and that

“He lives,—who lives to *God alone*,
And all are dead beside——.”

Solemn and touching is the consideration—as we pause to review the past. We have in all things come short of the glory of him whose glory we seek, and whose will we desire to do—“but evil is present with us.” Humbled with a sense of his “long-suffering and goodness,” we may well acknowledge with the pious Patriarch Jacob, we are “not worthy of the least of all the mercies, and of all the *truth* which thou hast showed unto thy servants.” Yes, unworthy, indeed, Sunday school teachers, of all that precious “grace and truth” he has shown us in the gospel; for according to the measure he has meted us, we have not measured again: past opportunities have gone *unimproved*, and mercies slighted, while following deceitful vanities; we have not been a “light to lighten the *Gentiles*”—a bright and burning light—“a city set upon a hill”—a lantern to the path of the ignorant and sinful, teaching them to “glorify our Father in heaven,” and leading them to a city of *habitation*, a refuge from the storm. Whose eye hast thou lighted, whose ear unstopped, and whom hast thou “*instructed unto the kingdom?*”—“Freely thou hast received, *freely give*,” is the parting precept of thy Divine Master. Has he made thee a steward in his household?—be faithful in the few things committed to thy hands, and he will reward thee in many. Has he made thee a labourer in his vineyard, at the third or sixth hour?—“Labour not for the meat which perisheth”—“lift up thine eyes the fields are white to the harvest.” Labour with prayer, with watchfulness, with diligence, thou shalt see the fruits of thine hands—thou shalt bring thy bosom full of the sheaves, and gather the shock fully ripe for his heavenly garner. But, thou passest “like an arrow through the air.” Do thy work *quickly*, the *winter* of life comes to enfeeble thy mortal frame, and others shall lead thee. The *night* cometh when no man shall labour. Shouldst thou sleep or fold thine hands as the sluggard, he may take thy vineyard and *give* it to *another*, and write against thee “thou wicked and slothful servant;” art thou yet standing without?—while thou ponderest, *thou diest*:—“awake to righteousness,” and seek to do the will of “him that sitteth in the heavens.” But, disciple of Jesus, does the love of Christ constrain thee? hasten “to redeem the time.” While thine hands hang down, the lion and the bear taketh a lamb from thy

flock, or teareth it, wandering on the mountains of vanity. Hasten, and with the *faith* of David, *preserve* and be preserved,—and as “an under shepherd, gather them to the chief Shepherd of Israel.” As *his* labourer, if thou delightest “to water,” thou shalt be *refreshed thyself*. But shouldst thou refrain thy hand, the unfolding bud is withered in the noon-tide heat—the chill of death nips it—and it is lost forever!—Pious instructors of youth! “do the work of an evangelist.” *He* cometh “whose reward is with him.” Be ye found watching, your *lights* burning, and your loins girded.”—The year closes—call home your wandering thoughts—examine—reflect—then *renew* your solemn vows, and “press forward for the prize of your *high calling*.” To your work, ye labourers for the Lord—*renew* your strength. The flood of time rolls fast and silently on—and with it bears the objects of your hopes—the souls committed to your charge. Watch ye as those who shall give an account to God—fly *now*—the *destroying* angel approaches—quick—mark the lintels of the door-posts with the *paschal sacrifice*; show *them* the *blood of Christ*, and stay his arm!—Lo! the *Angel of Blessing* passes on.—O! fly to his embraces—entreat—implore—and in the urgent strains of *holy love*, cry out with faithful Abraham—“Let not the Lord be angry, I will speak *once more*.” Or with the *wrestling* Jacob, salute the ears of Jehovah with the acceptable entreaty—“I *will not* let thee go” till thou *bless them* and *us*. “And there shall be joy in heaven over *one sinner* that repents.”

A FELLOW LABOURER.

SUNDAY SCHOOL GLEANINGS.

“Mother,” said a sprightly lad to his parent one Sunday evening, “my teacher has been telling me some strange things to-day.” “Well, Robert, what did he tell you?” “He told me that I had a very wicked heart—that I did not love God—and he was afraid I should never get to heaven. Have I got a bad heart, mother?” “Look in your Bible, my child, if you wish to know more about your heart. Jeremiah says, your ‘heart is deceitful and desperately wicked.’ David, that you were ‘shapen in iniquity.’ Job, that you are vile. St. Paul, that there is no good thing in you.” The boy took his Bible from the shelf, found the texts alluded to by his mother; then closing his book, with a sigh, exclaimed, “It does seem that Mr. C. is right, and if so, what is to become of my soul?” and, with a sad countenance he retired to his chamber,—may we not hope, to seek the aid of the great Physician of souls. A.

While engaged in my duties as manager of a Sunday school in this city, a few weeks since, a rosy cheeked boy entered the room, leading his two brothers, and approached me with an open, manly salutation. He surveyed the busy scholars with that sort of expression which the soul unconsciously sends forth, when she meditates upon past delight, and exclaimed, "Sir, I learnt my Bible here, and I remember well the day when I first wept for my sins." I was much struck with the earnestness of his manner, and the intelligence of his narrative which he gave me, respecting the effect of Sunday school instruction on his mind. He had been absent from the city for the last two years, and expected in the course of the week to embark for England, his native place; and he had called to take a last view of a spot that seemed to occupy an important place in the sweetest associations of his bosom. When he was taking his leave, I asked him how he intended to occupy his time while crossing the sea. "I shall have enough to do," he replied, emphatically, "my brothers *must* read the Bible."

Previous to his entrance, my mind was much depressed by the unpromising condition of the school, and perhaps too I had murmured. His appearance and history seemed like a rebuke from Heaven, and when he departed my heart was full. It seemed as if the Angel of Mercy had gone by, filling the place with fragrance, and inscribing upon the wall, "in due time ye shall reap if ye faint not."

CHARLES.

From the Rev. Mr. Camp, of Lowville, Lewis County, we have received some interesting particulars respecting the Sabbath school in that place. He states, "that it has been in existence five summers. The whole number of scholars who have attended during that period, has been one hundred and ninety-five: never more than fifty, and seldom over forty at a time. At present FIFTY-ONE of them are hopefully pious; *forty-five* of whom have become so within the past season. There have been, since the school was established, nine different teachers; all of whom are now professors of religion. The effects of this revival, were very powerful and salutary. While the school was holden during the interval of divine service, the church were engaged in solemn prayer for a blessing. The teachers often met for the same object. And such was the effect produced, by the Holy Spirit, that at one time a teacher came to me, and exclaimed, "O pray for me! the whole of my class are anxious for their souls."—*S. S. Visitant.*

Just after entering the school, a few Sabbaths since, a little boy, about six years of age, came and asked me for the charity box. I asked him what he wanted of it. "I want to put a cent into it," said he. In order to examine his motives and his knowledge of divine things more particularly, I asked him what good he supposed it would do to put his money into the charity box. "I want to send it to the heathen," he replied. "Do you know," said I, "who the heathen are?"—"They are folks who haven't got any Bible, and live a great way off." "What is the Bible?"—"The word of God." "What use would it be to the heathen, if they had it?"—"It would tell them how to love God and be good." "Where did the Bible come from?"—"From heaven." "Was it written in heaven?"—"No—the Prophets and good men wrote it." "If good men wrote it, how then is it the word of God, and come from heaven?"—"Why, the Holy Ghost told them how to write it." "Did they see the Holy Ghost, and did he speak to them?"—"No—but he made them *think it*."

This was enough. I presented him the charity box—he dropt in his money—a smile of joy glowed upon his countenance—and he returned to his seat, filled with "the luxury of doing good."—*Ibid.*

Little Mary was a lovely girl. She was very attentive to her duties in the Sabbath school, and always endeavoured to please her teacher, who loved her with the warmest love. She was kind to her playmates and companions, dutiful and affectionate to her parents, and desirous of doing good to all. Her teacher wishing to reward her for her goodness, and to give her something that would be useful to her, made her a present of a handsome Bible.—"Here, Mary," said she, "take this Bible—read it, and pray over it—do what it tells you—and the Lord will bless you." She took the Bible home, and showed it to her father, who was a pious man.—"Father," said she, "my teacher gave me this."—"Indeed! my child," said her father, "I am glad for you; and what did your teacher tell you to do with it?" "She told me, to read it, and *pray over it*."—"And do you intend to pray over it, my dear?" "Yes, father," said she, and immediately knelt down by his side, with the Bible in her hands, and prayed, "that God would make *that* Bible tell her how to be good, and be prepared for heaven." "O," said her mother, "it was an interesting sight," and soon her prayer was answered. By attentively reading this precious book, the Saviour was pleased to draw her soul to himself, and little Mary is now numbered with his most faithful followers.—*Ibid.*

REVIEW.

The Two Old Men; or, what makes them to differ? Translated from "Les Deux Vieillards," written by the Rev. C. Malan: 16 pp. 12mo. Philadelphia, A. S. S. Union, 1824. Price, 12 pages for one cent. No. 50.

This is a very interesting tract. The reverend author has discovered a happy talent for this species of composition in several little books and tracts which have had an extensive circulation in Geneva, and far beyond the limits of his own parish. In the one before us, the evangelical doctrines of the Gospel are clearly set forth, in the dialogue he held with the proud pharisee, and in his remarks and answers to the simple and pious "Old William."

While on a visit to a distant part of his parish, he saw an aged labourer, with whom he entered into conversation. After some previous remarks, he observed to him :

"Happy are those, who, while journeying here, are enabled to look to the Saviour. Old age has no terrors for them."

"You are right, Sir, but religion does not prevent our meeting with troubles. I am a proof of this, Sir; no one can be more religious than I have been; I go regularly to church, and I never worked on Sundays; and, thank God, I can say, without boasting, that I am an honest man; but, after all, no one has met with more misfortunes than I have."

The conversation continued some time, when Mr. M. said to him, "my good friend, I must tell you, that your soul is in great danger."

"I hope not, sir," replied the old Man, "I hope not; I have no fear about the matter. I do my duty,—I go to church,—I say my prayers,—I read the Bible now and then,—this is more than most people do;

and no doubt, I shall get safe to heaven at last."

After giving the Old Man some more good advice, and promising to see him again, he pursued his journey, and shortly arrived at the humble cottage of one of his parishioners, generally known by the name of "Old William." "He had built upon a rock, not as to his earthly dwelling only; his hopes for eternity rested on the *Rock of Ages*." His trials and suffering had been great, yet the love of Christ filled him with peace and joy in believing. He uttered no complaint, and when the Lord took from him his dear wife, and three promising children, he found the grace and mercy of his Saviour sufficient to support him. While from home one day, his barn was laid in ruins, and all his little harvest was consumed.

"I entered my cottage," said he, "and there a more dreadful scene met my eyes; I saw Daniel, my eldest son, the comfort and stay of my age, the support of my family, and an example to all who knew him, lying on the floor, scorched, burnt, and disfigured, while some friends were applying remedies; but the injuries he had received were too severe, and he soon afterwards expired. He had rushed into the middle of the flames, and saved his youngest sister, but God was pleased to call him hence, by this his work and labour of love. Never can I recollect that day without bitterness of soul; and that not so much from the remembrance of this affliction, severe as it was, but when I call to mind my unbelief, and murmuring against thee, O Lord. Would you believe, sir, that my Daniel, full of faith and rejoicing, even under the painful agonies he then suffered, should be able to comfort, or I would rather say, to shame his wretched father. "I can no longer see you, my father," said he, "but I hear what you say, and it grieves me. O, my

father, you are complaining against God!" "It is more," cried I, "than I can bear." "Yes, my father, it is more than you can bear, but it is the Lord's doing. He has sent you this trial; and, as for me, I am about to depart hence, and be with him for ever." "But why could he not spare you a few years longer?" My son replied not, but in a low voice he prayed, "Come Lord Jesus; O! come quickly." Then asking for his wife and their infant, he commended them to him who feeds the fowls of the air, and clothes the grass of the field. "Elizabeth," added he, "remember that your husband is going to be with Christ, and teach our Benjamin that there is a Saviour." These were his last words. Since that time she has joined him above."

Notwithstanding this, he was enabled to say, "It is good for me that I have been afflicted." He could perceive how great had been the mercy of God to his soul, and he cast all his cares on the Lord, knowing that in him alone is peace and comfort to be found.

This little tract we would particularly recommend to those advanced in life. These two men were each of them desirous to enjoy happiness in the world to come, and each of them thought that he had found the path that leadeth to eternal life.

"But which of them was right? Ask yourself my Reader; ask your conscience, for it is certain that there is only one way by which we can obtain eternal happiness, and you must have seen that these two men pursued different paths.

"Was that man right, who trusting in his fancied good works, and full of his own righteousness, had the name of Jesus on his lips only, and not on his heart; who imagined that every one who called himself a Christian was in reality a follower of Christ?

"Or, do you think him right,—that pious and humble man, who had placed his foundation on "the Rock

of Ages!" who ascribed all the glory of his salvation to the Saviour; and who trusted only in his blood, shed for us upon the cross?

"Surely you cannot doubt on this subject. Your own heart will tell you, that the latter was the Christian, and that he had the faith which saveth."

An account of the LOSS OF THE ESSEX, from having been struck by a whale in the South Seas; with some particulars of the sufferings of her crew. A 12 page Tract. No. 52.

The peculiarly destitute situation of seamen has, we are happy to know, excited the sympathies and prayers of Christians, in various parts of the world. During seven or eight years past, Floating Chapels, and Mariners' Churches, have been opened for the use of seamen; the Bethel Flag has waved in nearly a hundred sea-ports, and religious Tracts have been written, and extensively circulated, expressly designed to promote the spiritual welfare of this class of men. Their numbers are now found to be far greater than had been supposed, those who sail under the flags of the United States and Great Britain, amounting to more than two millions. Their manner of life deprives them in a great measure of the ordinary means of grace, and at the same time gives them the opportunity of exerting an incalculable influence upon each other and upon the rest of mankind. They are connected with all the rivers and coasts, all the ports and islands in the world, and according to their characters they show forth in the sight of the Heathen the excellency of the Christian Religion, in the beauty of holiness, or bring it

into disrepute by their ungodly lives, and entire disregard of its pure precepts. Independently of any consideration of the value of their own souls, their influence upon others, should prompt us to use every means in our power to bring them to a knowledge of the truth, as it is in Jesus, that in their lives and conversation they may recommend the Saviour of sinners to all with whom they have intercourse. We rejoice that something has been done for them, and that a *praying sailor* is no longer an object of singular astonishment; but there remains much more to be done: there are tens of thousands who "go down into the sea in ships," that regard not the wonders of the Lord--who "suck of the abundance of the seas and of treasures hid in the sand," that regard not the hand which feeds them, nor the strong arm which keeps them in safety--who live in rioting, drunkenness, and debauchery, and will have their portion in the bottomless pit.

We have made these remarks to direct the attention of Sunday school teachers to the *children* of seamen. Wherever you have pupils of this class be sure to bestow on them much pains: read the anecdote at the end of this tract, and see how much good you may do by guiding the child of a *sailor* into the ways of holiness. He may be instrumental in the conversion of a wicked parent, whose subsequent influence may hasten the time when "the abundance of the sea shall be converted unto God."

The narrative is deeply interesting, and may be useful to all, but we would particularly recommend it to

teachers, as happily adapted for seamen or their children.

The Lost Sheep. A tract of 8 pages. No. 51.

This, like all the other tracts published by the American S. S. Union, is ornamented with an appropriate wood engraving. The rich and invaluable instruction which the word of God conveys under the similitude of the Shepherd and his sheep, beautifully illustrates the relation that subsists between the Creator and his creatures; and this instruction is enforced in the little tract before us. The influence of "sinful pleasures," "avarice," "worldly honour," "infidelity," and "self-righteousness," in leading the wandering sheep from the good Shepherd, is shown by a variety of brief arguments, and Scripture authorities; and the writer closes with a solemn appeal to the hearts and consciences of those who have gone astray, and are living regardless of that boundless compassion of the great Shepherd who laid down his life for the sheep! O! Sunday school teachers; can you be slothful in business, and indifferent, and idle, and prayerless, while the young immortals before you are in the gall of bitterness and in the bond of iniquity? Imitate the Shepherd and Bishop of your souls--be faithful, be instant in season and out of season--let your conversation be as becometh the Gospel, and let your wisdom and zeal evidence to yourself and to those around you, that you belong to the fold of Christ.

IN PRESS,
The Errand Boy.
Bread the Staff of Life.
The Bible recommended.

INTELLIGENCE.

M'CONNELSBURG, Pa. SUNDAY SCHOOL.

The school at M'Connelsburg, in Bedford Co. was commenced in the autumn of 1816, and has been continued every Lord's day since that time ; the managers finding no necessity for suspending it during the winter, notwithstanding many of the children live at a great distance from the place of meeting. The superintendent of the school, from whom we received this information, remarked that "they attend much better in winter than in summer." Previous to the establishment of this school, the Sabbath was greatly profaned, and there being much travelling through the town, situated on the great road to Pittsburgh, the people assembled at the tavern, joined with the teamsters, and spent that holy day in idleness and dissipation. But the improvement in the moral habits of the people has been so great, as to attract the observation of travellers. The school was commenced by six persons, with 25 scholars. Sometimes 100 scholars have been in attendance, but at present there are about 60. The managers took their own children to the school first, and by degrees overcame the opposition which was manifested at the commencement. They represented it as a *privilege* to attend the school, and thus induced the careless to accept their benevolent offer. More than two thirds of the scholars never heard a prayer until they entered the Sabbath school. During five years, seventy persons have become members of the Presbyterian church, several of whom were Sunday scholars, and some were teachers. One boy was expelled from the school for miscon-

duct, but "he had no rest until he was re-admitted." he has since been a regular attendant four years. When the last yearly report was made, it appeared that sixty-four thousand verses of scripture, besides hymns, catechisms, &c. had been committed to memory and "correctly recited." The reward system has never been introduced into this school : the motive which is held out to induce the scholars' attendance, is the *value of the instruction* given in the school, and this seems to have been sufficient to secure their attendance.

CARLISLE SABBATH SCHOOL UNION.

This Union was organised at Carlisle, Pa. in August last, at a meeting of delegates from 8 schools in Carlisle and vicinity. The schools represented contained 548 scholars and 92 teachers—2 schools, having 85 scholars and 11 teachers, have since joined, making a total of 633 pupils and 103 teachers. The following are some of the rules adopted for the government of the Union :

2. That the design of the Carlisle Union be to assist in carrying into effect the objects of the American Sunday School Union.

3. That an annual return of the numbers of teachers, children, and adults, together with a brief statement of interesting facts from each school within our limits, shall constitute the ministers patronising them, and all the teachers members of this Branch Union.

4. That this Branch Union be under the direction of a committee consisting of a treasurer, secretaries, and two representatives, returned annually from each Sunday and Adult school connected with it, to meet at such time and place as they may appoint, and that three be competent to transact business.

5. That such advantages as may be derived from our connexion with the American Sunday School Union shall come through the committee of the Carlisle Union, to the several schools within this district, and that all communications pass through the same medium.

6. That a *Quarterly General Meeting* be held by the teachers, subscribers, and friends of this Branch Union, for the purpose of prayer and praise; also, for friendly conversation on subjects connected with the important work of Sunday school teaching, and that an annual meeting be held on the Saturday immediately preceding the second Sabbath in May, to receive the report of the committee, and elect a treasurer and secretaries for the year ensuing.

7. That each individual subscribing not less than fifty cents per annum, shall be a member of this Branch Union, and a donation of 5 dollars, shall constitute the giver a member for life.

8. That all meetings of this Branch Union shall begin and end with prayer.

9. That there shall be quarterly meetings of one or more Sunday schools belonging to this Branch Union, at which meetings an address shall be delivered.

We hope the Carlisle Union will recommend to their teachers and friends to observe the *second Monday* in the month as a Concert of Prayer.

ORFORD, N. H. SABBATH SCHOOLS.

At the meeting of these schools, Oct. 1, 1824, the directors made a report, an abstract of which is contained in the N. H. Repository.

These schools were kept in seven different districts in town. They went into operation May 2d, and closed Sept. 12, and were under the management of a Board of Directors, selected from the first Congregational Society and the Society of Methodists, of which the teachers and scholars were composed.

We often have occasion to regret seeing accounts of the suspension of Sabbath schools during the winter. We are not acquainted with the peculiar circumstances which induced the directors of these schools to close them, but we are fully persuaded that in most cases there is no more necessity for suspending Sunday schools in the winter, than there would be for dispensing with the ordinary week day schools, which, in New England, is *never* done at that season of the year. Indeed, in many towns they have no schools in the summer, except for females and the very youngest boys, but there are very few towns in the whole of New England, in which there is not a school kept in the winter. It is not possible that teachers can have examined this subject attentively, and come to the conclusion that they *cannot* keep Sunday schools in the winter. If children can go two or three miles, five or six days in the week, (no uncommon thing) to learn to read, write, and cipher, they can go the same distance *one day* in the week, to learn the way to heaven. We know of Sunday schools in the country which are continued all winter, and at that season they are better attended than in warm weather, and we hope all who have been in the habit of closing their schools as soon as "*Jack Frost*" comes, will endeavour to rekindle their zeal, and if they go about the work prayerfully—in the right spirit, we have no doubt they will overcome every obstacle which now seems insurmountable. But to the report.

It was the united desire of the Directors that less importance should be attached to very long recitations, than to the improvement of the minds and hearts of the pupils by what they re-

cited; and they humbly hope that a divine blessing has attended their labours; and that real good has resulted from their plans.

The Directors have experienced much heartfelt sorrow and grief, by observing the little interest taken in this mode of instructing the children, by heads of families. Could such parents be prevailed on to visit these schools, and observe the capacities of their children for improvement, they would not remain so indifferent. The Directors have earnestly prayed to God, that the time may soon come, when the hearts of the fathers shall be turned to their children. When shall it come, they would exclaim, when the Lord will cause all parents to *see and feel* the infinite value of the souls of their offspring. Again would the Directors most earnestly entreat parents and heads of families, to consider the amazing extent of happiness or misery, which, as it respects their children, may depend, under God, on their exertions and influence; and how precious and invaluable to themselves, to society, to our beloved country, and to the church of Christ, is the moral and religious education of their children.

The number of Directors who have been actively engaged during the season, is eleven. The schools have also been attended by eleven male, and thirty-four female teachers; and by 167 scholars. The whole number of verses of Scripture, and of Psalms, and Hymns committed, is 55,794.

The Directors are sorry not to have it in their power to relate some special operations of divine grace on the hearts of their much loved pupils, but they can state that they have noticed a considerable number paying serious attention to the advice and instructions given them, and that their general deportment at religious meetings and elsewhere, has been marked with sobriety and decorum. These good effects are very manifest in all branches of the school; and while it must be believed that far greater good would be seen did parents generally discharge their duty, in seconding the efforts of teachers, it is also believed that Sabbath schools are to be one great means

which God will own and bless, for the introduction of the millennial day.

The Directors amid these tokens for good, have experienced many discouragements. They do not, however, despair, but recommend that the schools be opened again in the spring, with united and generous interest, and that measures be seasonably adopted for ascertaining who will engage with *willing* minds, as Directors and Teachers.

SABBATH SCHOOLS IN MAINE.

At Bluehill, Maine, the Sabbath school has been in operation eleven Sabbaths—the number of scholars has varied from 7 to 42 at a time, though 66 names were enrolled. The total amount of recitations of hymns, verses from the Bible, answers from catechisms and Scripture questions, was 8,222.

At Sullivan and Goldsborough, five schools were established, and continued from eleven to fifteen weeks. The whole number of scholars 191—recitations from the Bible, &c. 40,000. Some instances of special seriousness have been witnessed, and much precious seed has been sown. May the harvest be plenteous.—*Bost. Rec.*

CONNECTICUT S. S. UNION.

A *State* Sunday School Union has been formed in Connecticut, auxiliary to the American S. S. Union. A circular, embracing an address to the superintendents, teachers, and friends of Sunday schools in that state, with a constitution of the Union, names of officers, &c. and a blank form for reports has been extensively circulated in that state. We print the blank report, as its form may be useful to others who are engaged in promoting the formation of state, county, or smaller Unions. It follows:

*County of—Town of—182
Report* of—Sunday School*

* These reports are to be made out at the close of the school in the fall of the year, (if it is not continued du-

Auxiliary to the —— instituted —— attached to the church under the pastoral charge of the Rev. ——. Hours of instruction, from — o'clock to — o'clock.

CONDUCTORS.

| | | |
|-----------------|---|---|
| Superintendent | - | - |
| Secretaries | - | - |
| Male Teachers | - | - |
| Female Teachers | - | - |
| Male Scholars | - | - |
| Female Scholars | - | - |

Total

| | |
|--|---|
| Teachers, who after their connexion with the school, have made a public profession of religion | — |
| Scholars, who since their connexion with the school, have made a public profession of religion | — |
| Number of visits made by the Pastor of the church, to the school, during the past year, | — |
| Amount of subscriptions, and donations to the school during the past year, | — |

GENERAL OBSERVATIONS.

OFFICERS OF THE SOCIETY.

PRESIDENT.

Rev. NATHANIEL W. TAYLOR, D.D.

VICE-PRESIDENTS.

Mr. TIMOTHY DWIGHT,

Rev. SAMUEL MERVIN,

Rev. JOEL HAWES, *Hartford*,

Rev. LYMAN BEECHER, D.D. *Litchfield*.

SECRETARY.

T. D. WILLIAMS.

ring the winter,) or previous to the Annual Meeting in ——, on the first Thursday of May next. In giving the numbers in your school, let it be, not the *average attendance*, but *all* that may belong to the school, though they are not *constant attendants*. Under the head of **GENERAL OBSERVATIONS** insert a brief survey of the state and progress of the school since the formation of it, and a concise account of such interesting circumstances as have occurred in connexion with the school; such as remarkable providences concerning the teachers, scholars, and parents; deaths of teachers and scholars; their evidences of piety; instances of conversion; extraordinary improvement; method of rewarding; libraries.

TREASURER.

AMOS TOWNSEND, JR., and twenty-six Managers.

The formation of this institution is an era in the history of moral improvement in Connecticut, upon which we have no doubt the friends of piety will look back with the deepest interest. It contemplates the religious instruction of every child in the state who may enter these "nurseries of the church," and become the recipients of that knowledge which is able to make them wise unto salvation. This is an object worthy the high character of Connecticut; and the individuals who are engaged in it, under the smiles of Providence, afford a pledge of its accomplishment. The *means* are indeed simple, but the end is important. Sabbath schools have accomplished "great things," but they may accomplish much greater good by increasing their numbers and improving their plans; and as those who love the prosperity of Zion have taken the business in hand, we may reasonably expect that the genial influence of these institutions will be felt in all her cities, and towns, and villages, co-extensively with her population.

AMERICAN SUNDAY SCHOOL UNION.

CORRESPONDENCE.

Petersburg, Va.—"It is with much pleasure I inform you that on Monday night last (the 2d Monday,) the monthly concert of prayer for Sabbath schools, was observed in this place, for the first time. I am glad to say it was as well attended as could have been expected. The Union is composed of Methodists, Baptists, and Presbyterians. Some extracts from the Sunday School Magazine were read, and it was altogether an interesting meeting. Our schools are more prosperous than they were a few months ago, and there seems to be an increasing

degree of interest manifested by Christians on this all-important subject. With my best wishes and prayers for the success of your institution, I remain, &c."

New Jersey.—“ We exceedingly rejoice that in the Providence of God, there is now an opportunity afforded for America to publish a work of this character, and bearing this title. We are (if I am allowed the expression) proud that we belong to the Union, but at present we do not feel ourselves able to do more towards promoting its interests, than recommending the Union and Magazine to others. Our Sabbath school is still flourishing. I know not precisely how many names of scholars are on the books, but there are 60 regular attendants. It appears to me, that the zeal of the managers, superintendents, and teachers, does not abate, but that they evince the same interest in the business they ever have.”

North Carolina.—“ I have to day visited all the schools here. There are three quite flourishing, (Methodist, Episcopal, and Presbyterian,) and I have engaged them to unite in the Sunday school concert of prayer; and the two latter schools will join the National Union: the former may also.

“ They all say the Magazine has given a new life to Sunday schools in this place, and I found them in high spirits. Not one of your books has ever reached this place, excepting Mr. —’s Magazines. I think more subscribers might be obtained here, and every where else in fact, with a little exertion. I would advise, as you will send 20 numbers, to make a small package with 20 or more specimens of our books. They use no books but Webster’s Spelling Book and the Bible, with a New York Hymn Book. I am sorry I have no more room to express to you the surprise and pleasure which I have to day experienced.”

Kentucky.—“ We have received and examined with the liveliest interest, your last report as condensed on the pages of the S. S. Magazine. The

formation of the American S. S. Union, constitutes a new flourishing era in your operations. I had rather fill the chair of your valued and venerable President, than that of James Monroe. Your Magazine we esteem too of great value, and necessary to the other step.

“ I now write on to request another supply of books. We are becoming the almoners of some schools around us, and have much need of books to supply them. Have your Board ever thought of extending their agency across the mountains? One hundred dollars spent now in this state, in establishing through it some fifty or eighty schools, and fostering the few that now exists, would do incalculable good to this and the next age in Kentucky. Do think of this immediately, and lay it before the Board.”

NOTICES OF SUNDAY SCHOOLS.

North Carolina.—At the Meeting of the *Synod of North Carolina*, in Iredell County, October 14, 1824, was held the usual free conversation on the state of religion within their bounds, and “ no subject appeared to excite so much interest, as Sunday schools. In all instances, they seem to have been greatly blessed. This appears to have been the case, throughout the religious world. On this subject, Christians of all denominations appear to unite. In England, on the Continent, and in our own country, the peculiar blessings of Almighty God, have attended them. All our religious Journals teem with the most interesting and animating accounts of the blessed effects of Sabbath schools. Several instances were mentioned, during this free conversation, of neatness, industry, temperance, good order, and competence, succeeding in certain families of the poorer class, to rags, idleness, intemperance, discord, and want. All our periodical religious journals, furnish us, weekly, with details of the same nature. It is in contemplation to establish a “ Sabbath School Union Society,” in this county, to be made auxiliary to the “ American Sunday School Union,” at Philadelphia. These schools are not designed for the poor alone;—but for children of every

grade; nor, is their education confined to spelling, reading, &c. but, a primary object is, to make them nurseries of morality and religion; especially to make the pupils familiarly acquainted with the holy Scriptures. Such being the case, it is believed *all* will unite in a measure, which, perhaps, more than any other, has been owned and blessed by the great head of the church.—*Western Carolinian.*

South Carolina.—The *Edgefield Baptist Association* "earnestly hope that every church in union will establish Sunday schools and attend to weekly prayer meetings."

The Managers of the *S. S. Society of St. Bartholomew's Parish*, made their *first* annual report in October.

"We have established, and have now in operation, twelve schools, in which are instructed 226 scholars. In many places the children have had to come several miles, but have been punctual in their attendance through all the vicissitudes of the season, uniformly manifesting the most anxious desire to obtain instruction. In some schools many of the children have commenced with the alphabet, and, we are happy to say, have advanced with a facility that would have given credit to any school; and we doubt not, but by your labour of love, many who to all human probability, would have descended to the grave ignorant of letters and religion, will be qualified for much usefulness in life, and be able to read the word, and to reverence the house of our God."

This school is not auxiliary to the American Sunday School Union.

The board have great confidence in the value of Sunday schools and have witnessed, in the short time they have been engaged, a very salutary influence on the pupils. They "would take the liberty of exhorting the friends of the society to increased zeal and liberality in one of the best of causes,—a cause that knows no party feeling, no sectarian interest, but one, having for its object the good of our fellow creatures, and the glory of our God. Many are willing to be instructed, many are willing to instruct them, but we are deficient in means—books

are scarce, and our funds but limited. O! who can hear the voice of so many young and needy fellow creatures asking for instruction, and yet withhold his help. O, brethren! O, friends! let us never suffer such an important institution, so much to our credit, to languish for lack of support. Lift up your eyes, and behold around you—and who that takes a view of the state of religion within our bounds, can restrain the tear of sorrow? What a deadness to spirituality? What little interest is manifested in the important things of religion? Alas, there are but few who love the Lord, few who love the Saviour, and but few who care that others should. Whilst vice and immorality are spreading their desolating ravages far and wide, prevailing over every class and every age, can nothing be done to arrest the impetuosity of this destructive current? It may be true the old are wedded to their sins, they may defeat every effort to reclaim them, but something can be done for the rising generation; the youthful sinner is not yet hardened in vice, his prejudices are not yet bound around him, his habits of sin may not yet be confirmed in strength, and his tender mind may yet be susceptible of religious impressions—by proper exertions he may be reclaimed from the follies and the sins of his predecessors. If we can but place the Bible in his hands, and teach him to read and venerate it, we may hope for much. O! how it will gladden the heart of the Christian to meet the Sabbath school scholar in heaven, and hear him pathetically address you, 'your charity brought me hither.' Then go on brethren, your labour shall not be in vain in the Lord. Generations yet unborn will bless your memory. Many that are now enjoying the fruit of your zeal and liberality, will rise up and call you blessed; and God himself shall add his blessing, which is better than life itself."

October 1824.

SABBATH SCHOOL CONCERT.

There seems to be some difference of opinion in relation to the establishment of a Sabbath School Monthly

Concert, as will be seen by reference to another part of this number. It was commenced with the approbation of a great number of Sunday school teachers, residing in New England and in the middle states, and has been approved by many of our southern friends, and we are happy to know that it is likely to be highly useful, and followed with the Divine blessing. We are forcibly reminded of the following text, to which we would direct the serious attention of all who are opposed to prayer meetings for Sunday schools, and request them, after reading it, to look back on the history of Sunday schools for the last forty years.

“And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God!”

The *Synod of Philadelphia*, in their last report on the state of religion, observe “the objects of the American Sunday School Union have been very successfully promoted during the last year. We are encouraged to hope that the good cause in which they are employed will more and more prevail, since we have learned that in Philadelphia a *monthly prayer meeting is established and attended by the teachers, whose numbers amount to more than 500*; and that many of them, as well as the objects of their pious and tender care, have become the subjects of saving grace.”

Carlisle, Pa.—The “Carlisle Adviser” of the 6th November, gave notice that the Sabbath school concert would be held on the 2d Monday evening in that month at the county Hall. In the same paper for Nov. 17, we find the subject is warmly urged upon the attention of the

friends of these institutions, and the article in the *Christian Spectator* on the subject, is briefly, but conclusively answered.

Boston, Mass.—A writer in the *Boston Recorder*, recommends the Sabbath School Concert. After some sensible remarks on the duty of giving religious instruction to the rising generation, he remarks, “We rejoice in the American Sunday School Union and in the noble example set us by New Hampshire, of a State Sunday School Union auxiliary to it; may it soon be followed by *all* the sister states, and a *Bible Class Union* likewise be established. “United we stand, but divided we fall,” is in a great measure, applicable to religious as well as political institutions. But our subject grows upon us, we began with the idea of recommending the *Sunday School Monthly Concert*, and we trust when Christians are made acquainted with it, they will cheerfully observe it. If the *one hundred thousand* teachers throughout the world would all agree in this thing, would not the blessing be poured out till there should not be room to receive it? Might not too a double good result from it in Christians of different sects and denominations *meeting together*, in the places where they reside, thus to plead—would it not hasten the fulfilment of our Saviour’s prayer, “*that they all may be one.*” “*that they may be made perfect in one,*” and become a new bond of union. We trust that wherever there is a Sabbath school, the 2d Monday evening of every month will be observed as a Concert of Prayer for such schools, and children and youth be a seed to serve our God, a generation to his praise. Is there a single teacher, that will refuse to observe this concert, and thus draw down a spiritual dearth on his own soul and the souls committed to his charge? Ask and ye shall receive.”

Philadelphia.—The Sabbath school concert was held at the usual place in this city, on the second Monday in November, and attended by upwards

of 600 friends of Sunday schools. Several persons of different denominations engaged in the solemn and interesting exercises of the evening. The address of the Rev. Mr. Skinner was listened to with the profoundest attention, and we believe all were edified.

It was stated at the commencement of the meeting, that two Sunday school children, then under deep exercises of mind, on account of their sins, had sent a request for the prayers of the meeting. It produced a solemn stillness, and the teachers seemed to say, "Behold they pray!" and to breathe many an ardent prayer that God would convert their souls, and make them his own children.

A teacher remarked that a missionary from this country, now residing at Buenos Ayres, stated that he had established a Protestant meeting, where the gospel is preached on the Sabbath morning. In February last he commenced a small Sunday school. It is open every Sunday afternoon. "Hitherto," says the Missionary, "we have been considerably at a loss for the want of suitable books to be used in the Sunday school. Within a day or two, however, I have received a letter, stating that the American Sunday School Union has, according to my request, sent me a supply of books by a vessel which has already arrived at Montevideo, and will probably soon be here."

It gives us great pleasure to witness the interest manifested in this meeting, and we hope its attendance will become more general and prove a lasting blessing to our Sabbath schools, and to our world. The *only* objection that has been urged against it "is the very obvious one, that it will do away the interest of that al-

ready established ;"* meaning "the *Monthly Concert*" for missions. Now we do *not* think it is "very obvious" that the Sabbath school prayer meeting "will do away the interest" of the *Missionary prayer-meeting*. We are decided friends to the latter, and as we are decidedly of opinion that the "*new monthly concert*" will not injure it, we shall decidedly recommend the stated observance of the **SABBATH SCHOOL CONCERT** to all the friends of Sunday schools who dwell within the limits of our "horizon," though we should be suspected of possessing a "zeal which carries with it the whole heart," and draw down upon ourselves the charge of having a zeal not "tempered by knowledge and by Catholic views." Whether Sunday schools be "the great enterprise of the age" or not, or whether they shall prove to be "nothing less than the stone cut out without hands, which became a great mountain and filled the whole earth," are points we will not stop to discuss with the "*Correspondent of the Christian Spectator*," but we would inform him that Sabbath school teachers have been commanded to pray always, and with all prayer and supplication to make known their wants unto God; and as they desire the salvation of those committed to their charge, they should not fear what man can do unto them; they should not forget the assembling themselves together, as the manner of some is, but should pray earnestly, and for the best gifts, and bring their tithes into the storehouse, and prove God therewith—that he may pour them out a blessing that there shall **NOT BE ROOM TO RECEIVE IT.**

* See *Christian Spectator* for Nov. 1824, p. 578.

